

معاف کرنے کی برکات

Blessings of **Forgiveness**

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Sunnah-Inspiring speech
of weekly Sunnah Inspiring Ijtima

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BLESSINGS OF FORGIVENESS

Excellence of Salat-‘Alan-Nabi ﷺ

The Most Venerable and Honourable Prophet ﷺ has stated, ‘Send Durood upon me abundantly on Friday, as it is a day of ‘Mashhood’; angels appear on this day. Whoever sends Durood upon me, his Durood is presented to me, until he completes it.’ Sayyiduna Abu Darda رضى الله تعالى عنه said that I asked humbly, ‘Ya Rasulallah ﷺ what about after your death?’ He ﷺ replied, ‘It will also be presented even after my (apparent) death:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَتَّى يُرْزَقَ

Meaning: The soil has been prohibited by Allah ﷻ from consuming the bodies of the Prophets (عليهم السلام). The Prophets (عليهم السلام) of Allah (ﷻ) stay alive (after their death) and they are provided Rizq (sustenance). (Sunan Ibn Majah, vol. 2, pp. 291, Hadis 1637)

بے کرم ہی کرم کہ سنتے ہیں آپ خوش ہو کے بار بار دُرو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should also try to recite Durood in abundance especially on Fridays as it has been strongly urged in blessed Ahadis to recite Durood abundantly and why does the earth not consume the bodies of Prophets (عليهم السلام)? ‘Allamah ‘Abdur Rauf Manawi رحمه الله القوي has addressed the causes, ‘The earth is honoured just to kiss the blessed feet of Prophets (عليهم السلام); how much of a privileged it is for the blessed bodies of Prophets (عليهم السلام) to be touch by the earth. How then, can it consume the bodies of blessed Prophets (عليهم السلام).’ (Fayz-ul-Qadeer, vol. 2, pp. 678, Hadis 2480)

انبیا کو بھی آجل آنی ہے مگر ایسی کہ فقط آنی ہے
پھر اُسی آن کے بعد اُن کی حیاتِ مثلِ سابقِ وہی جسمانی ہے
رُوح تو سب کی ہے زندہ ان کا جسم پُر نور بھی رُوحانی ہے

(Hadaiq-e-Bakhshish, pp. 372)

Dear Islamic brothers! Let’s make good intentions for attaining reward before listening to the Bayan. The Beloved and Blessed Prophet ﷺ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’ The intention of a believer is better than his action. (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes, the greater reward he will attain.

Intentions of listening to Bayan

- Lowering my eyes, I will listen to the Bayan attentively.
- Instead of sitting against a wall etc., I will sit in Attahiyyat position as far as possible with the intention of showing respect the religious knowledge.
- I will make room for others by folding my hands and limbs and by moving away slightly.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤَبُّوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging the uttering person.
- After the Bayan, I myself will approach other people for making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make intention that I would deliver speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the reward.
- I will deliver my speech (Bayan) by reading from a book of a Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: 'Call towards the path of your Lord with sound planning and good advice.' (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

'Convey from me even if it is a single verse.' (Sahih Bukhari, Hadis 4361)

- I would follow these aforementioned commandments by calling people towards righteousness and forbid them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage the people to travel in Madani Qafilahs, practice the Madani In'amat and to join the 'Ilaqa'i Daura for Nayki ki Da'wat' (area visit for calling toward righteousness).

- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of Bayan

Dear Islamic brothers! The topic of today is on “**The Blessings of Pardoning**”. First of all, I will relate a parable related to the forgiveness of our Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ thereafter, a few Quranic verses and Ahadis regarding the topic then I will also present a few parables related to our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى based on forgiveness. In the end it will be my privilege and good fortune to present Madani pearls on the Sunnah of wearing shoes, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Let’s listen to a parable first.

Forgiveness of Beloved Prophet ﷺ

During the conquest of Makkah, after the Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the blessed city of Makka-tul-Mukarramah (رَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا), ‘Ikramah, the son of Abu Jahl (who was a non-Muslim that time) said, ‘I would not live where I have to face the killers of my father’. So, he went to his in-laws’ home and asked his wife to pack up his luggage. They tried to dissuade him saying, ‘O the leader of the youth of Quraysh! Where are you going to? You are going to such a place where you will not be recognised.’ But ‘Ikramah refused to accede. When Sayyidatuna Umm-e-Hakeem Bint-e-Haris Makhzumiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا came to the court of Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to embrace Islam, she requested, ‘O the Blessed and Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! ‘Ikramah is running away from you to Yemen, fearing that you would execute him. Please grant him amnesty.’

After hearing this, the Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him amnesty. She رَضِيَ اللَّهُ تَعَالَى عَنْهَا left in search of her husband and caught him with up at Tihamah coast and began to convince him, ‘O the son of my uncle! I have come from the noblest and the most virtuous person (i.e., the Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). Do not destroy yourself.’ She رَضِيَ اللَّهُ تَعَالَى عَنْهَا then informed him about the amnesty that she رَضِيَ اللَّهُ تَعَالَى عَنْهَا sought for him from Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter, he asked, ‘Have you really done that?’ She رَضِيَ اللَّهُ تَعَالَى عَنْهَا replied, ‘Yes, I pleaded and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has granted you amnesty.’ ‘Ikramah رَضِيَ اللَّهُ تَعَالَى عَنْهَا then returned to Makkah with his wife Sayyidatuna Umm-e-Hakeem رَضِيَ اللَّهُ تَعَالَى عَنْهَا.

When Sayyiduna ‘Ikramah Bin ‘Amr Makhzumi Qarshi رَضِيَ اللَّهُ تَعَالَى عَنْهُ came in the court of Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was pleased to see him. Sayyiduna ‘Ikrama رَضِيَ اللَّهُ تَعَالَى عَنْهُ stood before the Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ alongside his wife who was covered in a veil. He then said, ‘I testify that there is none worthy of worship but Allah عَزَّوَجَلَّ and Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His bondsman and Rasul of Allah عَزَّوَجَلَّ’. He made all present witness to the fact that he had embraced Islam and had become a Muslim. Thereafter, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ sought forgiveness from the Beloved and Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for his past misdeeds. (Kitab-ut-Tawwabeen, pp. 123)

Dear Islamic brothers! Have you seen the sense of forgiveness and the perfect tolerance of the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna ‘Ikramah رَضِيَ اللَّهُ تَعَالَى عَنْهُ had departed from the city of Makkah after its conquest in order to avoid facing the Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ due to his previous confrontation and his involvement in the war against the Muslims. The blessing of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tolerant act of granting amnesty to him surprised him and made him return, and caused Sayyiduna ‘Ikramah رَضِيَ اللَّهُ تَعَالَى عَنْهُ to embrace Islam on the blessed hand of Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by reciting Kalimah. He developed such a true and burning love for the most Revered Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that

Sayyiduna 'Ikramah رَضِيَ اللَّهُ تَعَالَى عَنْهُ took part in the battle of Yarmook under the Khilafat (rule) of Ameer-ul-Mu'minin Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ for the sake of love and promulgation of Islam and tasted the sweetness of martyrdom while fighting against non-believers.

سو بار تیرا دیکھ کے عفو اور ترحم ہر باغی و سرکش کا سر آخر کو جھکا ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should also follow the footsteps of our Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; and cultivate the habit of forgiving for the sake of the pleasure of Allah عَزَّوَجَلَّ, those who wrong us. No matter how much we are provoked we should restrain our hands and tongue and forgive for the sake of acquiring goodness and well-being of this world and Hereafter. When the tongue becomes unbridled, it sometimes destroys even completed and accomplished tasks. True lines by somebody:

بے قلاخ و کامرانی نرمی و آسانی میں ہر بنا کام بگڑ جاتا ہے نادانی میں

Remember! Forgiving others despite having the ability to take revenge is such a great habit that if we adopt such a habit society in general would become a land of peace and harmony and the filthy germs of conflict and discord will perish. Tolerance and controlling anger is a fundamental requirement. Remember! Anger is part of human nature and is an involuntary action and is the cause of conflict & discord, breaking relationship between two brothers, it also leads to divorce, and is the cause of hatred among people leading to killing and destruction. When something is said which is contrary to one's expectation or something is done that conflicting with one's temperament then this usually leads to anger. At that moment we should control our anger and become patient, because overlooking the mistakes of others; forgiving them despite them committing mistakes repeatedly and even not taking them to task after any loss caused by them. Not only is this the way of Blessed Prophets عَلَيْهِمُ السَّلَام, it also a way of our Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Many verses of Quran are also enjoining one towards tolerance and forgiveness:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

Translation from Kanz-ul-Iman: 'And O dear Prophet (Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) adopt forgiveness, and enjoin virtue, and turn away from the ignorant.' (Part 9, Surah Al-A'raf, verse 199)

Another verse of Blessed Quran:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۖ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۖ

Translation from Kanz-ul-Iman: 'And they should forgive and forbear; do you not like that Allah may forgive you? (Part 18, Surah An-Nur, verse 22)

This blessed verse revealed, on the occasion of the incident of Ifk (where Sayyidatuna ‘Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا was slandered). Sayyiduna Mistah Bin Usasah رَضِيَ اللهُ تَعَالَى عَنْهُ also took part in this slandering duped by the cunning hypocrites; Sayyiduna Siddiq Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ swore that he would sever relation and any act of kindness to him. (*Sahih Bukhari, vol. 2, pp. 596*)

Ameer-ul-Mu`minin Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ تَعَالَى عَنْهُ usually provided for his maternal cousin Sayyiduna Mistah رَضِيَ اللهُ تَعَالَى عَنْهُ who was a destitute companion and had taken part in the migration as well as in the battle of Badr. Sayyiduna Mistah رَضِيَ اللهُ تَعَالَى عَنْهُ caused great pain to Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ تَعَالَى عَنْهُ by favouring those who had laid a false blame on his beloved daughter, Umm-ul-Mu`minin Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا. Dejected, he رَضِيَ اللهُ تَعَالَى عَنْهُ swore not to provide for him any longer. After the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse, Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ تَعَالَى عَنْهُ said: I wish that Allah عَزَّوَجَلَّ may forgive me and I would never discontinue providing for Mistah رَضِيَ اللهُ تَعَالَى عَنْهُ. Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ resumed his financial assistance. (*Kanz-ul-Iman ma’ Khazain-ul-Irfan, pp. 653*)

Dear Islamic brothers! Sayyiduna Siddiq Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ had sworn that he رَضِيَ اللهُ تَعَالَى عَنْهُ would sever relation with Sayyiduna Mistah Bin Usasah رَضِيَ اللهُ تَعَالَى عَنْهُ but he رَضِيَ اللهُ تَعَالَى عَنْهُ had shown great tolerance when this aforementioned blessed verse was revealed and had forgiven Sayyiduna Mistah رَضِيَ اللهُ تَعَالَى عَنْهُ for the pleasure of Allah عَزَّوَجَلَّ. If we were to be in such a situation, we would stop talking, meeting and even greeting the person that offended us. The irony is that we cut off relationship with relatives over trivial issues and stop behaving decently towards them. This is an extremely bad habit. We should treat everyone with respect. No matter how they badly they respond to us, we should always responded positively.

Shar’i ruling over taking wrongful vow or oath

Pay careful attention to this important ruling. If anyone makes a vow not to talk to his parents or to kill (such and such) person then it is mandatory for him to break such a wrongful vow and pay expiation for it because this expiation is lesser than that sin in comparison. (*Fatawa Razawiyyah, vol. 13, pp. 499*)

Expiation for breaking oath for something better

Sayyiduna Abul Ahwas Awf Ibn Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated from his father: I said, ‘Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! When I go to my paternal cousin to ask for something he does not give anything to me, nor does he treat me politely, but when he needs anything, he asks me for that thing. I have sworn an oath neither to give him anything nor to treat him kindly. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to do what is better, and pay atonement for my oath.’ (*Sunan Nasai, pp. 619, Hadis 3793*)

We ought to avoid taking oaths and cutting off ties with relatives, no matter how they treat us. We should forgive them rather than taking a retaliatory stance.

You throw smouldering ashes upon their faces

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that a person said: Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have some relatives, I maintain good relationship with them, but they sever this relationship. I treat them well, but they treat me badly. I show gentle and mild attitude to them but they are harsh towards me.’ Upon this he (the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, ‘If it is so as you say, then it is as if you are feeding them smouldering ashes and for as long as you continue taking this stance Allah عَزَّوَجَلَّ would appoint an angel to support you who would keep you dominant over them so long as you adhere to this path of righteousness.’ (*Sahih Muslim, Kitab-ul-Bir Was-Silah, pp. 1126, Hadis 6525*)

The Renowned commentator, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْكَثِيرَات has stated in the context of this part of Blessed Hadis ‘You feed them smouldering ashes: First condition is that your sustenance is Harām for them but despite this they are still eating, so, it is as if they are filling their mouths with the smouldering

ashes and second condition is that they should be so ashamed that their faces get singed; similarly, the faces get singed if the smouldering ashes are thrown at it and the third condition is that your good conduct towards them is in fact humiliating for them; your respect increases, your charity multiplies your possession and your forgiveness elevates your honour whereas they suffer humiliation and shame.

(Mirat-ul-Manajih, vol. 6, pp. 524)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should also behave gracefully towards our relatives and every Muslim; if someone hurts us, we should control our anger instead of taking revenge in fury. The following verse describes the excellence of those who control their anger:

وَالْكُظَيِّينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Translation from Kanz-ul-Iman: 'And those who control their anger and are forgiving towards mankind; and the righteous are the beloved of Allah.' (Part 4, Surah Aal-e-'Imran, verse 134)

The Renowned Commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ الْكَفَّان has also stated that one of the qualities of pious people in the context of aforementioned verse in *Tafseer-e-Na'eemi*: 'Even in the state of extreme anger these pious people do not lose their temper, but control their anger despite having power to express their feelings of anger; they rather forgive the mistakes of their subordinates or afflictions of others or let the criminals off their crimes rather than seeking revenge for the sake of their Nafs (lower-desires). Allah عَزَّوَجَلَّ loves such virtuous people, who are not harmful to the creature, but rather are useful; Allah عَزَّوَجَلَّ will favour them as a recompense of their favours; these people may earn virtues according to their capacity but Allah عَزَّوَجَلَّ will reward them according to His own dignity and grandeur. (Tafseer-e-Na'eemi, vol. 4, pp. 1847)

Dear Islamic brothers! Nowadays, quarrelling over trivial matters, losing temper over petty issues, always eager for a brawl, showing impatience and lack of tolerance are rampant in our society. مَعَاذَ اللَّهِ عَزَّوَجَلَّ (Allah عَزَّوَجَلَّ forbid) You will find amongst them some types of people who are looking for ready excuse to pick up quarrels. When they get the opportunity, they lie, backbite, tell-tale, use abusive language, criticise, hurt others, mock, staring angrily, glaring and humiliating others etc., and involved in all these are utterly disgusting and repulsive acts. الْأَمَانُ وَالْحَفِيفُ

Quarrelsome person is disliked by Allah عَزَّوَجَلَّ

Remember that the habitually quarrelsome person has been declared to be the most obnoxious person in the sight of Allah عَزَّوَجَلَّ. It is narrated by Umm-ul-Mu'minin Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَكْثُ الْحَصِمُ' The most obnoxious person in the sight of Allah عَزَّوَجَلَّ is the most quarrelsome person.

(Sahih Bukhari, Kitab-ul-Mazalim, pp. 193, Hadis 245)

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported, and the Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who involves himself in quarrel and dispute without knowledge, he incurs the displeasure of Allah عَزَّوَجَلَّ until he disassociates himself from it.' (Mawsu'ah Imam Ibn Abid Dunya, vol. 7, pp. 111, Hadis 153)

Dear Islamic brothers! Have you heard how displeased Allah ﷻ is with the quarrelsome person who remains the most disgusting figure in the sight of Allah ﷻ for as long as he remains involved in such quarrel. Therefore, we ought to avoid quarrels and disputes.

It is stated in a Hadis – For whoever avoids arguing while he is in the right, will have a house built for him in the best portion of the Paradise. (*Sunan-ut-Tirmizi, pp. 1851, Hadis 1993*)

Thus, instead of taking revenge rather adopt the habit of becoming more forgiving as this will be beneficial in this world and the Hereafter.

کوئی دھتکارے یا جھاڑے بلکہ مارے صبر کر مت جھگڑ، مت بُڑبڑا، پا آجر رب سے صبر کر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Listen to four Madani pearls of Beloved Rasul ﷺ in connection with forgiveness and make your mind-set of forgiving others:

Virtues of forgiveness

1. Sayyiduna Musa Kalimullah ﷺ said, 'O Allah ﷻ, the Exalted! Who is the most dignified one before You?' Allah ﷻ replied, 'The one who forgives despite having the ability to take revenge.' (*Tarikh-e-Madinah Dimashq, vol. 61, pp. 134, Raqm 7741*)
2. The one becomes angry, but thereafter adopts patience, becomes deserving of the love of Allah ﷻ. (*Al- Kamil fi Du'afa-ir-Rijal, vol. 8, pp.112*)
3. The one who suppresses his anger despite having the ability to avenge it, will be called by Allah ﷻ on the Day of Judgement before all the people, and will be given the option to choose any of the maidens of Paradise.' (*Sunan Ibn Majah, Kitab-uz-Zuhd, vol. 4, pp. 462, Raqm 4186*)
4. The Beloved and Blessed Prophet ﷺ has said, 'The most powerful, among you, is the one, who controls himself when in anger and the most tolerant is one who forgives despite having the ability to take revenge.' (*Kanz-ul-'Ummal, vol. 3, pp. 207, Hadis 7694*)

Dear Islamic brothers! Indeed, it is sheer foolishness to lose such huge reward by uttering harsh words or by quarrelling while seeking revenge on somebody. Therefore, we should adopt the attitude of forgiving others for the pleasure of Allah ﷻ.

کوئی دھتکارے یا جھاڑے بلکہ مارے صبر کر مت جھگڑ، مت بُڑبڑا، پا آجر رب سے صبر کر

Where are righteous people?

Dear Islamic brothers! I relate to you an incredible parable from 'Jannat mayn lay janay walay A'mal' a publication of Maktaba-tul-Madinah Dawat-e-Islami. Before this, listen to short introduction about this book. This great book contains more than two thousands blessed Ahadis on the excellence of virtuous deeds. The original book is in the Arabic language and Maktaba-tul-Madinah has published its Urdu translation. This book is highly beneficial for male/female preachers and Imams of Masajid. It is such a beautiful book urging its readers to carry out virtuous deeds (i.e., seeking knowledge, offering obligatory Salah along with

Tahajjud, Zakah along with Nafli Sadaqat, obligatory fasts along with Nafli fasts, performing Hajj & 'Umrah, reciting and teaching Quran, doing good to others, rearing orphans, destitute, needy, visiting patients, speaking truth, cultivating virtue of humility and exercise patience in illness & trouble etc.,) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. You can buy this book from Maktaba-tul-Madinah or download from the website www.dawateislami.net free of charge or get a print out copy.

It has been mentioned in this valuable and venerable book, the most Revered Rasul **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, on the Day of Judgement, when somebody would proclaim, 'Where are the righteous people?', very few people would stand and walk towards Jannah. The angels would ask, 'We observe you walking towards Jannah quickly', they would reply, 'We are the righteous people.' Then angels would then, 'What is your excellence?' They would reply, 'We had patience when atrocities were meted out to us; we were forgiving when we were mistreated; we exercised tolerance when we were treated badly. They will be instructed to enter Jannah, people who are practicing get great rewards.'

(Attarghib Wattarhib, vol. 3, pp. 281, Hadis 18)

بِلا حساب ہو جنت میں داخلہ یا رب
پڑوس خلد میں سرور کا ہو عطا یا رب

Greatness in the court of Allah **عَزَّوَجَلَّ**

The Blessed and Beloved Rasul **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'Seek greatness in the court of Allah **عَزَّوَجَلَّ**.' Sahabah Kiram **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** asked humbly, 'How can we do this?' The Revered Rasul **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'Behave gracefully (keep relationship) towards the one who cuts off relation with you, bestow upon the one who deprives you and exercise tolerance towards the one who treat you badly.'

(Makarim-ul-Akhlaq, pp. 31, Hadis 23; Lubab-ul-Ahya, pp. 252)

Dear Islamic brothers! When someone quarrels with us or talks badly about us, adopting silence is the way to our salvation, even though satan might whisper in our ears to respond and retaliate for fear of being called a coward or that these are bad times and staying silent allows people take advantage of one etc. A Hadis is being mentioned. Pay careful attention to it. You will come to realise that when someone talks badly to you, staying silent takes you close to the mercy of Allah **عَزَّوَجَلَّ**.

It is narrated in *Musnad Imam Ahmad* that a man was insulting Sayyiduna Abu Bakr Siddiq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** in the presence of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. After some time Sayyiduna Abu Bakr Siddiq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** replied to some of his comments in a dignified manner but then Rasulallah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** got up and left. Sayyiduna Abu Bakr Siddiq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** followed the Beloved Rasul **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and request, 'Ya Rasulallah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! He was calling me bad names and you were present there. When I replied to him, you got up and left.' The Rahmat-ul-Lil-'Aalameen **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'There was an angel with you who was replying on your behalf to the man. When you started replying, satan jumped in.'

(Musnad Imam Ahmad Bin Hanbal, vol. 3, pp. 434, Hadis 9630)

Salvation attained by remaining silent

Dear Islamic brothers! You might have said something and regretted it but chances are that you wouldn't have regretted staying silent (in anger). It is narrated in *Sunan-ut-Tirmizi*, 'He who stays silent attains salvation.' (Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadis 2509)

Do good, have good

Sayyiduna Shaykh Sharfuddin Sa'di Shirazi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي narrates in *Būstān-e-Sa'di*: A pious man never even spoke ill of his personal enemies. Whenever someone was mentioned, he used to say only something nice. After he passed away, someone saw him in a dream and asked, 'What did Allah عَزَّوَجَلَّ do with you?' He heard this and smiled and said in a very sweet voice, 'Whilst living in the world I tried not to say anything wrong about anyone. The Nakīrayn (the angels of questioning in the grave) didn't ask me any tough questions and in this way my affair was quite good.' (*Būstān-e-Sa'di*, pp. 144)

Dear Islamic brothers! As you have seen, being soft hearted and forgiving earns great rewards from Allah عَزَّوَجَلَّ. I wish we could learn to forgive those who insult us and those who cause harm to us and we should try our level best not to get involved in quarrel as the safety lies in it; because the habit of taking revenge could result in committing other sinful actions that are more serious. Remember! Despite having power and ability to take revenge, patience over injustice & unfavourable attitude and deprived rights are the hallmark of the big-hearted pious people which is a source of great excellence and reward.

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, the meaning of which is, 'The one who control his anger, even though he has the ability to take revenge, on the Day of Judgement, Allah عَزَّوَجَلَّ will sanctify his heart with His (Allah عَزَّوَجَلَّ) Divine pleasure. (*Kanz-ul-'Ummal*, vol. 3, pp. 163, Hadis 716)

Behaving gracefully towards ill-mannered

This is why our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى not only forgave those who misbehaved towards them but also treated them well in return. Sayyiduna 'Umar Bin 'Abdul 'Aziz رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ once was riding and going somewhere, a pedestrian was hit by his riding animal; the pedestrian flew into rage, said: Do you not see while riding? When they moved on forward, this pedestrian requested, 'Will anybody give me a ride?' Sayyiduna 'Umar Bin 'Abdul 'Aziz رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ asked his slave to give this person a ride and take up to the spring. (*Seerat Ibn-e-Jauzi*, pp. 806)

Similarly, it is reported that once a man misbehaved towards Sayyiduna Imam Zayn-ul-'Aabideen رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He, Sayyiduna Imam Zayn-ul-'Aabideen رَضِيَ اللَّهُ تَعَالَى عَنْهُ in return took off his own black mantle and gave it to him as a gift, plus instruct to reward him one thousand dirham too. (*Ihya-ul-'Uloom*, vol. 3, pp. 544)

Dear Islamic brothers! Did you see the excellent and graceful attitude of the virtuous bondsmen of Allah عَزَّوَجَلَّ. Even if they are hurt by anybody, they reward them in return, let alone taking revenge. As we have observed that Sayyiduna Imam Zayn-ul-'Aabideen رَضِيَ اللَّهُ تَعَالَى عَنْهُ not only he forgave the ill-mannered person but also blessed him with rewards together with showing gracefulness and affection. Blessed scholars have stated: 'Sayyiduna Imam Zayn-ul-'Aabideen رَضِيَ اللَّهُ تَعَالَى عَنْهُ has accumulated five virtuous attributes: (1) Tolerance (2) Causing no harm or affliction (3) Restrain people from committing any act which might distance them from Allah عَزَّوَجَلَّ (4) Urging himself to repent and feel the sense of self-reproach (5) Keeping a graceful attitude against any form of ill-treatment. (*Ihya-ul-'Uloom*, vol. 3, pp. 544)

Seek forgiveness

Dear Islamic brothers! Fear Allah عَزَّوَجَلَّ and ask forgiveness from Him. Also, in case of the violation of human rights, just seeking forgiveness from Allah عَزَّوَجَلَّ is not enough; the violated rights will have to be compensated for. For example, if a financial right was violated, the money must also be re-compensated; if someone's feelings were hurt, the oppressor should seek forgiveness from the oppressed person. Ask forgiveness from all those whom you had made fun of, called bad names, taunted and mocked, stared at causing hurt, frightened, abused, beaten, showed disrespect or gossiped about someone of which he was informed of.

To sum up, seek forgiveness from all those whom you caused pain where Shari'ah does not permit it. If you refrain from seeking forgiveness from a person considering that it will lower your dignity in his eyes, then think for Allah's ﷺ sake! What will happen if on the Day of Judgement, the same person takes away your good deeds and you will be made accountable for his sins! I swear by Allah ﷺ that your dignity would truly be lost at that time and regretfully, none of your friends, brothers, or relatives will be there to help you. Hurry! Fall at the feet of your parents, beg for forgiveness from your relatives, fall the feet of your subordinates, reconcile with your Islamic brothers and friends, by humiliating yourself in front of them and seek forgiveness now whilst alive in this world so that you may win respect in the Hereafter.

Listen attentively, Sayyiduna Yazeed bin Shajarah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, 'Hell has border lines like the coast line of the sea, which is inhabited by snakes similar in size to quick-paced camels, and scorpions similar to mules. When the sinners in Hell will ask for reduction in pain, they will be ordered to escape from the borders. The moment they attempt to move, the snakes will catch them from their lips and faces, and will rip their skins. The sinners will run back towards the fire to save themselves, then they will be made to suffer from a disease that will cause intense itching. They will scratch their skins to such an extent that their flesh will scrape off and only bones will remain, it will then be proclaimed: 'O so-and-so, are you feeling pain?' He will reply affirmatively. Then, it will be said that this is to recompense the pain that you used to caused to fellow Muslims.' (Attarghib Wattarhib, vol. 4, pp. 280, Hadis 5649)

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! When you get annoyed at anyone and become eager to quarrel then convince yourself in this way: 'If I have some greater ability & power than others, then Allah ﷺ is Omnipotent and excessively more Powerful than me; if I involve myself in this act of quarrel and hurt someone's feelings then on the Day of Judgement, how would I be able to get immunity to the wrath of Allah ﷺ? Ah! Lest our faults should be revealed on the Day of Resurrection!

نہ کرنا حشر میں رُسوا، میرا رکھنا بہرم مولیٰ	کمر توڑی ہے عصیان نے، دبایا نفس و شیطاں نے
عطا کر باغِ فردوس از پئے شاہِ اُمم مولیٰ	نہ کرنا حشر میں پُرسش مری ہو بے سبب بخشش
بنے گا ہائے میرا کیا کرم فرما کرم مولیٰ	گنہ کرتے ہوئے گر مر گیا تو کیا کروں گا میں
وسیلہ فاطمہ زہرا کا کر لطف و کرم مولیٰ	عطا کر عافیت تُو نزع و قَبر و حشر میں یا ربِّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى and forgiveness

Dear Islamic brothers! Cultivate the habit of forgiveness, it is full of advantages. Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had this blessed habit that if somebody hurts them, they would treat them with affection and overlook their mistakes. Let us listen to the parables of our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى in order to make a mind-set of forgiving others.

A unique patience

Once it was asked of Sayyiduna Ahnaf Bin Qays رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that where had he learnt tolerance. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'From Sayyiduna Qays Bin 'Aasim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ' then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked further, 'How tolerant was he?'. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Once he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was at his home and a slave-girl brought a skewer bearing roasted meat to him, which fell down upon his younger daughter killing her. The slave-girl becomes very frightened, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said 'Do not be afraid, I free you for the pleasure of Allah عَزَّوَجَلَّ.'

(Ihya-ul-'Uloom, vol. 3, pp. 219)

Fire of Hell and ashes of world

It is reported about Sayyiduna Abu 'Usman Heeri عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that when he once passed from a street, someone threw ashes on him; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ dismounted from his riding and performed 'prostration of thanks'. Then dusted off his clothes; said nothing to the person who threw it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked that why had he not reprimanded him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied (humbly): 'The one who deserves hellfire should not fly into rage if only ashes fall upon him.' (Ihya-ul-'Uloom, vol. 3, pp. 217)

Tolerance of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ upon receiving abusive letters

Once a parcel of mail was presented to A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana, Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and it had a few letters which were filled with insults. His devotees were fired up and wanted to file a suit against the people who had mailed those letters. Imam-e-Ahl-e-Sunnat, Maulana, Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told them to first distribute gifts amongst those who sent letters of praise him, only then file a suit against those who wrote those indecent letters.

(Hayāt-e-A'la Hadrat, vol. 1, pp. 143)

Thereby implying that if you do not reward those individuals who praise you, then why do you want to take revenge from the people who have wronged you?

Dear Islamic brothers! Did you see the nature of forgiveness of our blessed pious predecessor's رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who used to forgive those who would commit mistakes. Whereas we having no virtues as such in our book of deeds; with all our days and nights passing in committing sins which multiply constantly; despite quarrelling, taking offence, not forgiving others but rather hurting them by humiliating and dishonouring them all of which are bad habits. It is stated in a Blessed Hadis: 'The one whose brother approaches for seeking forgiveness, he should forgive whether his brother is a truthful or liar, the one who does not do so, would not be able to get access to Hauz-e-Kawsar.' (Al-Mustadrak, vol. 5, pp. 213 Raqm 7340)

Dear Islamic brothers! We should be like our pious predecessors, even our afflicter should be aware that his affliction would not provoke us to seek revenge, rather, we forgive him for the pleasure of Allah عَزَّوَجَلَّ.

It is reported, Ameer-ul-Mu'minin, Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم once called his slave, he gave no reply then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called him twice and thrice, still he gave no response; seeing this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to him and found him lying and asked if he had not listen to him. The slave replied in affirmative. Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم said: 'Why did not you respond me?' He replied, 'I was not afraid of punishment from you, so, I could not respond due to laziness'. Having listened to this, Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم said, 'You may go, you are free for the pleasure of Allah عَزَّوَجَلَّ'. (Ihya-ul-'Uloom, pp. 219)

Dear Islamic brothers! Did you see the graceful attitude of Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم who was such a paradigm of well manner that despite the fault of his slave he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ forgave him, moreover, set him free for the pleasure of Allah عَزَّوَجَلَّ.

Madani will

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi رَحْمَةُ اللهِ تَعَالَى is a reminder of the character of our pious predecessors دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. He رَحْمَةُ اللهِ تَعَالَى has forgiven the debtors of their past debts, thieves for their theft and everyone and anyone of backbiting, blaming, humiliating and striking along with the financial rights and any rights about harm to his rites and his person. plus he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has forgiven in advance all such rights in the future.

On page 10 of the 16-page booklet 'Madani Wasiyyat Namah', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: He رَحْمَةُ اللهِ تَعَالَى has stated, 'I have forgiven, in advance, anyone who swears at me, causes me any harm, injures me or hurts my feelings. No one should avenge those causing harm to me. If someone manages to martyr me, I have personally forgiven him. I also request my heirs to forgive my assassin. If, by virtue of the intercession of the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, if I am blessed with some great privilege on the Day of Judgement, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ I will even take my assassin to Heaven provided that he dies as a believing Muslim.

If I die as a martyr, do not cause any violence nor make a call to protest. If 'striking' and protesting results in stoning shops, vehicles and destroying other possessions of Muslims and forcing them into stop trading, no Mufti of Islam can declare such violations of people's rights as permissible. This sort of strike is a Harām act that leads one to Hell. All such heinous acts bring no benefit. (Gheebat ki Tabah Kariyan, pp. 112)

May Allah عَزَّوَجَلَّ grant us the privilege to control anger and adopt the habit of forgiveness.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

ملے گناہوں کے آمراض سے شفا یا رب	ہماری بگڑی ہوئی عادتیں نکل جائیں
سُدھارنے کی تڑپ اور حوصلہ یا رب	مجھے دے خود کو بھی اور ساری دنیا والوں کو
بچانا ظلم و ستم سے مجھے سدا یا رب	ہمیشہ ہاتھ بھلائی کے واسطے اُٹھیں

(Wasail-e-Bakhshish, pp. 76)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayan (speech)

Dear Islamic brothers! Have you heard the blessings of the forgiveness, you have heard about the forgiveness of the Most Revered Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even forgave the son of the pharaoh of Ummah, Abu Jahl and with the blessings of the great forgiveness of the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Ikramah رَضِيَ اللهُ تَعَالَى عَنْهُ attained the glorifying status of Sahabiyat; that 'Ikramah رَضِيَ اللهُ تَعَالَى عَنْهُ who used to wage war against the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, came under the fold of Islam and embraced martyrdom.

Remember! The blessed act of forgiving others does not reduce one's honour, on contrary, it elevates one's honour and they listed in the most liked figures in the sight of Allah عَزَّوَجَلَّ; the one who forgives despite having ability to take revenge, is honoured in the sight of Allah عَزَّوَجَلَّ, he will be blessed with the love of Allah عَزَّوَجَلَّ and, on the Day of Resurrection, he will be blessed with the company of heavenly maiden (Hoor) and such a person who forgives despite having ability to power, has been termed as the bravest person and he will enter Jannah on the Day of Judgement. In order to know more excellence and virtues

about the forgiveness, read the booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, 'Ghussay ka Ilaj', 'Zulm ka Anjam' and read the publication of Maktaba-tul-Madinah 'Husn-e-Khulq ka Bayan' and 'Tahammul Mizaji ki Fazeelat' from Ihya-ul-'Uloom volume 3.

Travel with Madani Qafilah

Dear Islamic brothers! Engage yourself with the Madani environment of Dawat-e-Islami in order to attain the passion of forgiveness, give up the bad habit of anger, avoid committing sins and attain the devotion of earning virtues. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ with the blessing of Madani environment of Dawat-e-Islami, you will acquire distinguished moral values and attributes in your character automatically. Attend the weekly Sunnah inspiring Ijtima held in your city and travel in Madani Qafilah with the devotees of Rasul in the way of Allah عَزَّوَجَلَّ. With the blessings of this, you will be able to contemplate your previous life style and you will become desperate to improve your condition in the Hereafter and as a result, you will feel regret over committing sins and will be able to repent. As an outcome of travelling continuously with Madani Qafilahs, any obscene and worthless talks would be replaced with blessed Durood; you will adopt the habit of reciting Quran, invoking the praising to Allah عَزَّوَجَلَّ, and reciting Na'at-e-Rasool صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم; habit of getting anger will turn into a habit of forgiveness; you will be privileged to acquire patience by relinquishing the habit of impatience; you will develop the habit of positive thinking in the place of evil suspicion, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Introduction to Dar-ul-Ifta Ahl-e-Sunnat

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ There are 96 departments of Dawat-e-Islami working for the propagation of Sunnah and calling towards righteousness. One of them is also a 'Dar-ul-Ifta Ahl-e-Sunnat' a highly important department of Dawat-e-Islami. On page 21 of the 102-page book 'Ilm-o-Hikmat kay 125 Madani Phool', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated: An Islamic brother, associated with Deeni Madrasah, told me, 'If any poorly educated person turns up in our seminary and inquired about any ruling then he is reprimanded sometimes over his way of describing or way of writing, for example, they are said: Where did you get education from! You have no manner of writing question in Urdu! etc., thus these people leave feeling dissatisfied and uncared for.'

When Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ became aware of this, he felt hurt and uttered, 'We shall open 12 Dar-ul-Ifta اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ' and the dream of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ came true on 15 Sha'ban 1421 when Dar-ul-Ifta Ahl-e-Sunnat started working in Jami' Masjid, Kanz-ul-Iman, Babri Chowk Bab-ul-Madinah Karachi, under the control of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, up to now, 4 Dar-ul-Ifta Ahl-e-Sunnat are working in Bab-ul-Madinah Karachi, besides that, Dar-ul-Ifta Ahl-e-Sunnat are also serving grieved Ummah of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Markaz-ul-Awliya (Lahore), Rawalpindi and Gulzar-e-Tayyibah (Sarghoda). Apart from this, the Islamic brothers of 'Dar-ul-Ifta Online', an online department, working under 'Majlis Ifta', are carrying out this responsibility with the great care in a global scale by responding the questions spontaneously, from Muslims throughout the world. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Islamic brothers connected to this department answer hundreds of questions daily. Questions can also be asked through emailing on this address (darulifta@dawateislami.net) from anywhere in the world. People from all over the world can contact on the following numbers for seeking Shar'i guidance on the spot.

☎ **0300-0220113 – 03000220112**

☎ **0300-0220115 – 03000220114**

People can contact on these numbers from 10 am to 4 pm (Pakistan standard time) daily (except Sunday).

Take a part in Madani activities

Dear Islamic brothers! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has given a Madani objective, **'I must strive to reform myself and people of the whole world.'** So, associate yourself with the Madani environment of Dawat-e-Islami and take a part with enthusiasm for 12 Zayli Madani works. One of Zayli Madani work is to attend the weekly Ijtima'. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** Blessings of attending Ijtima' are in abundance; one earns reward by attending the gathering of 'Ilm-e-Deen. A blessed Hadis in the excellence of 'Ilm-e-Deen, 'The one who walks in order to seek 'Ilm-e-Deen, Allah **عَزَّوَجَلَّ** takes him towards Jannah and the angels lay down their wings for the pleasure of the seeker of knowledge. (*Sunan-ut-Tirmizi, vol. 4, pp. 312, Hadis 2691*)

As there are countless blessings of attending Sunnah inspiring Ijtima', I share a Madani Bahar with you.

Repentance of the owner of cinema

In order to rid the habit of backbiting and to remain steadfast in the path of Salah and Sunnah, stay attached to the Madani environment of Dawat-e-Islami. Act upon the Madani In'amat booklet, and travel with the devotees of the Prophet in Madani Qafilah. In addition, take part in the weekly congregation from the beginning to the end. Let me present an inspiring Madani incident: An Islamic brother from the famous city of Hyderabad (Bab-ul-Islam) has stated that it was probably in the year 1991 on one of the weekly Ijtima' nights, when I met a cinema owner, who was in a habit of gambling and drinking. I, with the intention to call him towards righteousness, persuaded him to attend the weekly Ijtima'.

After a discussion, he finally agreed to come with me. During the last Du'a, the owner of cinema house became very emotional. He could not stop himself from crying, even after the Du'a was finished. He told me after some time that when he raised his hands for the Du'a, and closed his eyes; he felt that filth of his heart was being washed away. He started recalling his sins, and the consequences of those sins, and the fear of Allah **عَزَّوَجَلَّ** made him weep. When his eyes were closed, he found himself in front of the blessed tomb of the Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in the city of Madinah. The area was all illuminated, and the environment was surrounded by fragrance. He continued to cry and he enlightened his heart for a long time with the blessed sight of the Green Dome. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, he repented from all of his past sins.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the brother now attends the Ijtima' regularly, and has started to offer five times daily Salah. One day, when I went to meet him, he told me that his friends, who would never stop him from committing sins, drink with him, and attended sinful gatherings, came to meet him. As they noticed that he regularly attended the Ijtima', and had started to tread on the path to righteous deeds, one of his friends who did not agree with the beliefs of Ahl-e-Sunnat Wal-Jama'at, said, 'The Ijtima' you attend is conducted by those who are misguided, they follow saints, and proclaim **Ya Rasulallah**, do not go with them'.

The owner of the cinema house said, 'I accepted the Madani environment by not only listening to their praises, but also experienced the environment with my own eyes. I attended the Dawat-e-Islami's Ijtima', and there, I saw the beautiful city of Madinah with my own eyes. Now you tell me, in an Ijtima' where one is blessed with the sight of the beautiful tomb – how can those people be wrong? I invite you to come and embrace the Madani environment of Dawat-e-Islami. I swear by Allah **عَزَّوَجَلَّ**, that even if somebody cuts my children's necks, I will still not leave the Madani environment of Dawat-e-Islami.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّيْ اللّٰهُ تَعَالٰى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Ending of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(*Ibn 'Asakir, vol. 9, pp. 343*)

سُتتیں عام کریں دین کا ہم کام کریں نیک ہو جائیں مُسلمان مدینے والے

Wearing shoes: 7 Madani pearls

1. Saying of the Noble Prophet ﷺ, 'Wear shoes often for it is as if one is riding (that is, he does not tire much) as long as he is wearing shoes.' (Sahih Muslim, pp. 1161, Hadis 2096)
 2. Dust out the shoes before wearing them so that any insects or stones are removed.
 3. First put on the right shoe then the left. When removing them, take off the left one first then the right.
 4. Men should wear men's shoes and women should wear women's shoes.
 5. Sadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ الْقَوِيُّ has stated, 'Women should not wear men's shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither men should adopt feminine styles nor women should adopt masculine styles.'
- (Bahar-e-Shari'at, pp. 65, vol. 16)
6. When you sit down to remove your shoes it gives comfort to the feet.
 7. One of the causes of destitution is to leave the shoe lying upside down. If you see a used shoe upside down, put it upright.

To learn various Sunnahs, buy and read the books *Bahar-e Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Adaab* comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunnahs is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet.

خوب ہوگا ثواب اور ٹلے گا عذاب پاؤ گے بخششیں، قافلے میں چلو
دل پہ گر زنگ ہو، سارا گھر تنگ ہو داغ سارے ڈھلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيْمِ
الْجَاهِ وَعَلَى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رضى الله تعالى عنه that the Noble Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضى الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (*Majma‘-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عليه رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet ﷺ], and the Beloved Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, ‘When he recites Salat upon me, he does so in these words.’

(Al-Qaul-ul-Badi’, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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